لا إله إلا الله محمد رسول الله

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THE REVIEW OF RELIGIONS

September 1963

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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EDITORS

S. D. AHMAD M. G. AHMAD

Contributing Editors

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LOVE THY NEIGHBOUR

Blacks and Whites both are putting up a valiant fight to break the cast iron barriers of Colour in America. Racial and colour hatred in the United States of America as elsewhere is as deep-rooted as it is resistant to treatment. It will require a real change of heart to conquer the age-old prejudices. Emotional attitudes when charged with economic and racial implications usually assume the complexion of religious fanaticism. The question of give and take is replaced by the slogan of do and die. 'Love thy neighbour as theyself' ceases to be a universal principle. Nieghbour is redefined as white neighbour if you are white, and black if you are black. You begin to judge and evaluate not man but colour. Everything appears misplaced and upside down. Human and ultimate values are replaced by immediate ends and one begins to wonder if man is really human. The mild, soft

spoken father or mother at home becomes the relentless brute and callous savage outside. It has been a permanent feature of racial and colour roits since they began at dawn of history. We need not go into the antecedents of colour problem in the U.S. It is very much there. And as such it has to be solved as it exists. That constitutional safeguards and provisions have failed to give the black American his inalienable right to life, liberty and pursuit of happiness is clear.

Politics, obviously cannot solve this problem. Political freedom, important as it is, is not human freedom. A man may be politically even economically free, yet socially a slave and an outcast. This problem has to be tackled not so much from without as from within. Orders from the throne can never reform societies or groups, particularly at the higher moral level. The individual as the ultimate unit and instrument of social Good or Evil must be reformed first. Even in his case, reforms cannot be imposed. They have to be accepted. Hence attempts to ignore the individual and to emphasise groups may yield a regimented and mechanically controlled robot of a society but cannot possibly bring about an abiding, healthy and organically sound change in outlook. We must, therefore, begin at the beginning. Our starting point as also the ultimate point of reference must always remain the individual. All other aspects of this problem are secondary. Not that they should be ignored but that they should be emphasised in due porportion. It is this overall total dynamics of the problem with the individual at the centre that can possibly solve problems of this kind.

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This pivotal status is conferred on the individual

by religion and morality alone. Islam, as the latest and the most perfect answer to such problems is, therefore, most suited to solve them. Other religions have had their day. They are no longer valid. Their approach, though sound at the time, was local and parochial on the whole and is out-dated to day. Islam alone brings its universal appeal to bear on the solution of such problems. Therefore it is, that, according to us colour prejudices cannot be conquered without recourse to Islam. It is the only way to kill the hydraheaded monster of segregation, colour and racial hatred. For Islam alone can touch those springs of human action which work miracles. In an Islamic society alone can the Coloured and the White share the experience of being the sons and daughters of the same God. Islam revolutionises human values. "The best among you is he who fears Allah most," says the Holy Quran. The Sermon of the Holy Prophet at the time of his last Pilgrimage to Mecca is an eternal charter of human equality and establishes the brotherhood of man once and for all. Said the Holy Prophet, on him be peace and blessings of Allah:

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> ".....O Men, what I say to you, you must hear and remember. All Muslims are as brethren to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold are equal".

And while he was saying this, the Prophet raised his hands and clasped the fiingers of one hand with the fingers of the other and said :

"Even as the fingers of the two hands are equal to one another. No one has any right, any superiority to claim over another. You are as brothers."

Proceeding the Prophet said :

"Do You know what month this is ? What territory we are in ? What day of the year it is today"?

The Muslims knew it was the sacred month, the sacred land and the day of the Hajj.

Then the Prophet said :

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"Even as this month is sacred, this land is inviolate, and this day holy, so has God made the lives, property and honour of every man sacred. To take any man's life or his property, or attack his honour is as unjust and wrong as to violate the sacredness of this month and this territory. What I command you to day is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker".

In conclusion he said :

"What I have said to you, you should communicate to the ends of the earth. May be those who have not heard me may benefit by it more than those

who have."

This unequivocal and eternal Charter of human equality needs no comments except that the Muslims have since been the living embodiments of its spirit. Colour, race and even birth have never been able to make any inroads against the impregnable walls of Islamic equality and brotherhood. While we sympathise with all those who are trying against colour hatred in the U.S. or elsewhere and appreciate the efforts they are making, we cannot help inviting their attention to Islam and the solution it offers.

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—: o :—

"On the Day of judgement, I and the person who brought up orphans with proper care shall be together like the fingers of one hand".

The Holy Prophet.

A Verse from the Holy Quran———

لقد خلقنا الانسان فی احسن تقویم

"Surely We have created man in the best make". (95 : 5)

In this verse God says that He has endowed man with the best of natural powers and qualities, by making use of which he can make infinite progress and can achieve success here and hereafter. The verse purports to say that man is given a pure, noble and virtuous nature at the time of his birth. He has a natural tendency to do good. The power to make unlimited progress in the moral and spiritual realms is inherent in him. And if he uses these innate potentialities he can rise spiritually so high as to reflect Divine attributes in himself. In fact, he can free his soul from all weaknesses and frailties and can gain such spiritual strength as is the direct result of a communion with God. He becomes the mirror in which Divine qualities are reflected.

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Man is also given a large measure of freedom of will and action to mould himself as he chooses. He is given a free choice between the good and the evil. It is up to him to decide whether he wants a union with God or with the Devil. If he misuses the powers God has granted him, he will become a follower of the Anti-God—Satan and will sink lower than even the lowest of the beasts. It is to this state of man that God Almighty refers when He declares :

ثم رددناه اسفل سافلین

"Then if he acts unjustly, We degrade him as the lowest of the low".

It is in this state of moral and spiritual degradation that man, by acting upon the evil suggestions of Satan and by misusing his God-given qualities, is led to the fires of Hell.

But those who choose the right path and use their natural powers and qualities in the right manner and direction, shall get the fruits of their efforts. Says the Holy Quran :

الا الذين امنوا و عملوا الصلحت فلهم اجر غير ممنون

"Save those who believe and do good works.
So for them is an unfailing reward".

Their efforts and endeavours shall bear fruits in this life as well as in the life to come. They shall be rewarded in full and always not only in this earthly life but also in the life beyond, a life which is permanent and everlasting. There they shall live in great bliss and satisfaction and shall enjoy the blessings of nearness to God!

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—: o :—

"In both the worlds,
Thee and Thee alone
I hold dear, and of Thee
All I desire is nothing
Except Thine Own Self!"

The Promised Messiah.

Thus Said the Holy Prophet———

عن عبد الله قال سألت النبی صلی الله علیه و سلم ای العمل احب الی الله عزوجل قال الصلوة علی وقتها قلت ثم ای قال ثم برالوالدین قلت ثم ای قال ثم الجهاد فی سبیل الله قال وحدثنی بهن ولو استزدته لزادنی .

1. Abdullah reports that he asked the Holy Prophet, may peace and blessings of Allah be upon him :
"What deed there is that Aliah is most pleased with"?
The Holy Prophet said, "*To say one's* Prayers *regularly* at the appointed hour."
I asked, "Then what" ?
He said, "To be dutiful to one's parents".
I asked, "Then what ?".
He said, "*Jehad* i.e., to strive in the path of Allah".
Abdullah says that the Holy Prophet told me these *three* things ; and had I enquired further he would have informed me.

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عن عبدالله بن عمر قال رضا الرب فی رضا الوالد وسخطالربفی سخط الوالد .

2. Abdullah bin Omar reports, *on the authority of the Holy Prophet, may peace and blessings of Allah be upon him* :
"Pleasure of the Lord is in the pleasure of the father; and the displeasure of the father *may bring down* the displeasure of the Lord".

Explanation : To be kind, dutiful and respectful to one's parents is an important injunction of Islam. The Holy Quran and the traditions of the Holy Prophet lay a very great stress on it. Apart from the matters of faith and certain fundamental human rights we must act according to the wishes of our parents although we may have to sacrifice our own feelings. Who can deny the hardships, self-sacrifice and sufferings that the parents voluntarily endure in bringing their children up ? The parents are regarded as a sort of vicegerent of God on earth and causing their displeasure or neglect, particularly in their old age, might bring down, the displeasure of the Lord. (*Al-Adab Al-Mufrid*)

Minorities in An Islamic State

(I)

Malik Saif-ur-Rahman

The Meccans and the Advent of the Prophet

The claim of the Holy Prophet as a divinely inspired Reformer angered the people of Mecca. The Chiefs of Quraish decided to oppose Islam. The idol-worshippers would not tolerate the new religion to spread in Arabia. They were determined to crush Islam in the very beginning. They decided to employ all means at their disposal to deal with this menace. The common folk joined the Quraish in their fight against the Muslims. There started a period of severe trials and hardships for the Muslims. Their lives, properties and honour were in constant danger. They were beaten, boycotted and abused. They were denied even the ordinary civic rights that every citizen enjoyed. It was impossible for them to preach their religion or even to praise it openly. To accept Islam, at that time meant death. Even the Prophet was no exception to this. He was insulted and abused. To give but one example of the way in which the Meccans treated him, we reproduce here a tradition by Hazrat Ayesha—wife of the Prophet. She reports that referring to these days of troubles and miseries the Holy Prophet once said:

> "Abu Lahab and Atba were my nieghbours. I was hemmed in on all sides by their schemes and machinations. To make life difficult for me they would deposit the heaps of night soil at my door steps. I would remove this dirt when I came out and would only say, 'O sons of Abd-Munaf, why all this? Is this the way you discharge your neighbourly duties".[1]

As is clear from the above *Hadith* the Quraish spared nothing to prevent people from accepting Islam. They were determined to put an end to the new religion which was gaining converts from among their co-religionists. One can easily feel the intensity with which the inhabitants of Mecca hated the innocent Muslims and their poius leader. This insulting behaviour of the

Meccans towards Muslims and the ugly manner in which they treated them, forced the Muslims to leave Mecca and seek refuge somewhere.

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The Result of Persecution

The Muslims went to Yathreb — a town some 200 miles north of Mecca — where the Prophet had some followers. But even their migration did not appease the anger of the Meccans. Instead, they became all the more bitter and violent in their opposition. They would not let the Muslims live in peace and safety. They planned to pursue the fugitives to Medina and to slaughter them. Many a time with large armies equipped with powerful weapons did they attack the Muslims. The Muslims met the invaders bravely and resisted their advances. Keeping in view the small number of the followers of the Prophet, as compared to the Meccans, their phenomenal victory over their opponents cannot be explained except that this miracle was brought about solely through the grace of God.

These wars were fought in pure self-defence. It was only in their self-defence that the Holy Prophet ordered the Muslims to take up arms. No one can show that the Holy Prophet ever fought with the Meccans or, for that matter, with any other enemy except to defend himself. Even his critics admit that he fought because he was compelled to fight.

As Muslims were never the first to attack their enemies but made war in order to save their own lives, they were helped and aided by the Almighty God and it was through His help that they were able to return as victors, to the city from which they had been driven out by force.

Prophet's Greatness

One can judge, from the following illustration the Prophet's tenderness of heart and the love that he felt for his fellow human beings. In the hour of his triumph, when he had the power to avenge himself over his persecutors, he forgave them all.

It is reported that

"before his migration to Medina, the Prophet once asked Othaman bin Talha — the keeper of

the keys of Kaaba—to open the door of the House of Allah. Most arrogantly he refused to comply with the request. At this, the Holy Prophet said, 'A day will come when these keys would pass into my hands and I will give these keys to whomsoever I would like'. With great contempt and derision, Othaman exclaimed 'Will the sons of Quraish be powerless on that day!' On the day of the Fall of Mecca, the Holy Prophet went to Kaaba and summoned Othaman in his presence. Trembling he came and stood before the Prophet cowering in fear and remembering how he had once treated the Prophet. Disregarding his unseemly behaviour the Holy Prophet forgave him and addressed him in tones full of love and kindness, 'You are pardoned, Othaman, because today is the day of forgiveness and not of revenge. You are also appointed the keeper of Kaaba's keys and whosoever tries to take away these keys from you shall be treated as a usurpur' ".[2]

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Such was the conqueror of Mecca! On that day he had the right and the power to avenge injuries done to him. The proud Meccans were at his mercy. He could have done whatever he wished. But he forgave them all! The gentleness with which he treated his violent enemies won for him a large number of converts from among his early opponents. Yet there remained certain tribes who, inspite of becoming his subjects, preferred to remain faithful to their old religion.

The Institution of *Zimmiat*

Now when we try to find out a reasonable excuse for the Meccans to justify their unseemly behaviour towards the Holy Prophet and his followers, we have to admit failure. For the Holy Prophet was a peaceful and peace loving citizen. Even before the Call, he was known for his deeds of charity and selfless service. He was called *Amin* and *Sadiq* by those who latter became his most bitter enemies. He was famous for his honesty,

integriry and moral uprightness, for his active participation in the affairs of social and national importance. He called the people to worship One God, to give up their evil ways and to shape their lives according to the highest moral and ethical standards. He advised them to help the needy and the poor.

In all this there was nothing that could have aroused their anger. But inspite of the peaceful attitude of the Prophet towards them and the reasonableness of his teachings, the Meccans would not let him live in peace. They tried to stop Muslims from practicing Islam freely by the use of brute force. The Muslims were denied the foundamental human right namely the freedom to profess and practise their faith. Now with the coming of Muslims in power, the non-Muslims were naturally anxious for their future under the new regime. They were anxious because they knew that the war between them and the Muslims was fought on the question of religious freedom. They knew that in their days of power they had denied this right to the Muslims and now they were afraid that living under a Muslim government they might not be allowed to practise their faith. The point was the same, only the balance of power had shifted in favour of the Muslims. But the Holy Prophet told the non-Muslims that although he had won the victory yet he would uphold the principle for which he fought with them. He declared that the Muslims would feel it obligatory upon them to protect the right of freedom of religion of every individual. He told them that they would be *Zimmis* of the Muslims and that Allah and his Prophet would be responsible to safegaurd their interests. He granted to the non-Muslims all the rights that the Muslims enjoyed. Their lives, properties and honour were made as sacred and inviolable as those of the Muslims.[3]

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Zamma is an Arabic word from which the word *Zimmi* is derived, which means one who is granted every kind of protection and safety.

It is clear from what has been said above that according to Islamic law the Muslims and the non-Muslims stand on an equal footing in matters of fundamental human rights. No distinction was ever made between the rights of Muslims and

non-Muslims. This Charter of freedom granted by the Holy Prophet was well expressed by Hazrat Ali when he said :

> "*Zimmis* have agreed to pay *Jazia* for the reason that their lives may be treated as the lives of Muslims and their properties as the properties of the Muslims. Therefore, in these matters, there is no distinction between the rights of the Muslims and *Zimmis*".[4]

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Again we see that the pact concluded between Hazrat Omar and the inhabitants of Jarjan ran thus.

> "The lives, properties, communal life, identity and the religion of the population of Jarjan shall be safeguarded. No change shall be brought about in their status nor shall they be interfered with in any way".[5]

Equality between the Muslims and the non-Muslims

We have seen the provisions of the Charter of freedom defining the rights of the *Zimmis* or non-Muslims permanantly granted to them by the Holy Prophet. Let us, now, examine the rights that the Muslims enjoyed in order to determine if the non-Muslims were really given a fair deal under Islam. Referring to the fighting tribes, who were erstwhile enemies of the Muslims, the Holy Prophet said :

> "I have been commanded to fight those who have violated the sacred right of religious freedom and have destroyed my right to live peacefully. But those who accept God as One, worship Him the way we do, adopt our *Qibla* as their own and do not object to eating meat as prepared by us or in other words agree to become Muslims and give up fighting against us — all their former misdeeds shall be forgiven. Since Allah and His Prophet have taken upon themselves the duty of protecting them, it is incumbant on Muslims who hold the reigns of power to discharge this duty zealously and never under-estimate its importance".[6]

This positive statement of the Holy Prophet clearly shows that he gave exactly the same rights to *Zimmi* non-Muslims as were given to the combatant tribes who accepted Islam.

It is on the basis of this equality of the rights that Muslim jurists have defined the rights of non-Muslim citizens in a Muslim State, in the following words:

> "If the non-Muslims choose to live under a Muslim State and agree to pay its taxes, they will enjoy the same rights and privileges as are enjoyed by Muslims at large. Similarly they will be asked to discharge same obligations as the Muslims are required to discharge".[7]

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Zimmis—an Honourable Title

In short, it was this declaration of protection of and responsibility for the non-Muslims, on the basis of which the non-Muslim citizens of a Muslim state were described as *Zimmis*. True this term has come to carry some dangerous connotations because of its wrong interpretation by some ignorant *Mullahs*. But in the great days of early Islam, the term *Zimmi* signified the sacred responsibility of Muslims to protect all the rights of the non-Muslim citizens, and that the non-Muslims would have the fullest opportunities to live in peace without the least threat or danger to their security. The term *Zimmis* was a source of pride both for Muslims and non-Muslims.

The institution of *Zimmis* contained the secret of the greatness of a government; and the public, irrespective of creed or community to which it belonged, took pride in being the citizens of a state of this kind. The term, at no stage, signified restraint against the fundamental right of an individual nor did it mean to subject him to the restrictions of a subject and a slave.

That in the days of the Holy Prophet and his successors, this principle of equality was followed in its highest sense is an open chapter of World history. No distinction was made between a Muslim and a non-Muslim in social and civic affairs. Every officer of state was issued clear directions particularly to protect the rights of non-Muslim citizens, to respect their digni-

ty and honour and not to give them any cause or occasion for compliant.

The Holy Prophet's Sociological Relations with the Non-Muslims

The Holy Prophet as the head of the Islamic state treated the non-Muslims on a footing of absolute equality and tried successfully to establish good business and social relations with them.

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Thus we see that once he borrowed some money from a Jew. After some time the Jew came to realize his loan, he was rather rude and insulting in his behaviour towards the Holy Prophet. He used such language that the companions of the Holy Prophet flew into rage. But the Prophet restrained them and said:

> "Please let him alone. He has the right to say what he has said because I owe him what he demands".[8]

After this the Prophet paid him the money he owed. Eventully the Jewess accepted Islam when he experienced such good treatment at the hands of the Prophet.

Once a Jews who was a *Zimmiah* from Khayber tried to poison him by offering him some poisoned roasted meat. On being found out she apologized and instead of punishing the Prophet forgave her.[9]

Anas reports that the Prophet accepted the invitation of a Jew and willingly partook of the humble fare of fat and oat meal.[10]

Ibni-Abi Laila relates that one day Suhail bin Hanif and Qais bin Saad were sitting in Qadsiyya, when a funeral procession passed by, the two got up to respect the dead. Somebody pointed out that the funeral was that of a non-Muslim; whereat the two replied:

> "What does it matter, do'nt you remember that when once a funeral procession passed by the Holy Prophet, he got up. The people pointed out that it was the funeral of a Jew. The Prophet replied, 'Don't you think the Jews too are human

beings'."[11]

Abu Hurrairah reports that once a non-Muslim stranger stayed with the Prophet as a guest. The Prophet milked one of his goats and offerred the milk to the guest. But the guest was'nt satisfied. The Prophet offerred him the milk of a second goat, but the guest was still not satisfied. In fact he drank the milk of as many as seven goats. The Prophet was amused at his hunger but would say nothing.[12]

Moreover the Holy Prophet, as a matter of habit used to visit the ailing non-Muslims to express sympathy with them and to share their sorrows and sufferings.[13]

Protection of the Rights of *Zimmis*

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Bilal, who handled the domestic expenses of the Holy Prophet, borrowed some money from a *Zimmi*, for use in the Prophet's house. The day on which the loan was to be repaid was approaching fast but there was no money. Bilal was afraid that the creditor would press his demand and make things awkward for him. He conveyed his fears to the Prohpet and begged leave to go out of Medina for a few days to escape from the clutches of the creditor. Under the law of the time a money-lender could even put the borrower under house arrest. Bilal was afraid that this too might happen. Accordingly he went to his house and made preparations to go out of the city early in the morning. Early next morning, Bilal received word from the Prophet that he need not worry as arrangements for payment had been made.[14]

This happened sometime after seventh year of *Hijra* when Islam was at the hey day of its power. World history is incapable of furnishing a similar example of the protection of rights of an ordinary citizen against the head of a state.

Soon after the Fall of Mecca, a deputation of *Banu Suqaif* from Taif waited on the Holy Prophet, who made arrangements for their stay in the Mosque, where tents were pitched for them. Some people approached the Prophet and objected to their staying in the mosque on the ground that the guests were idolators and an impure lot. The Prophet replied that the Quranic verse

انما المشر کون نجس

i.e. "The idolators are impure"

refers to a condition of heart and not to that of the body. Nor for that matter is any human being impure in this sense. Bodily speaking all human beings are pure and have the right to free access to the holiest of holy places.[15]

Muhhayyassa one of the companions of the Prophet was killed in Khayber. His heirs filed a suit for bloodmoney before the Holy Prophet. The Holy Prophet asked them if they could swear to the identitly of the murderer. They replied :

> "O Prophet of Allah, we did not happen to be present at the time of murder, how can, we testify on oath".

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The Prophet replied :

> "You ca'nt claim damages without proof. The only alternative that remains under the law is that the Jews of Khayber whom you suspect, should fifty times plead not guitly to the charge to clear their position."

The heirs of the late companions said :

> "The Jews are not reliable, they can essily make false statements and swear to their truth".

The Holy Prophet declared :

> "Then I can't do more than this, because the Quranic law does not allow any discrimination".

It is interesting to note that the Prophet paid the damages to the heirs of Muhhayyassa out of his own pocket.[16]

Once some Muslims, who were fed up with the machinations of the Jews of Khayber, misappropriated some of their fruits and animals. The Prophet was furious when he came to learn of this and said :

> "Allah does not allow you to enter the houses of the people of the Book without their permission. Similarly it is absolutely illegal to pluck fruits from their orchards".[17]

An Ansari reports :

"Once I accompanied the Prophet on a journey. I was hungry and had nothing to eat. I spotted some goats belonging to some non-Mulims, which I captured, killed and put the cauldron on fire. Meanwhile the Holy Prophet arrived and came to know of what I had done. He had a bow in his hand, with which he struck at the cauldron and threw it away, and declared, 'loot is as illegal as a dead carrion'."[18]

It is reported in the *Musnad* Imam Ahmad bin Hanbal that once some children were overtaken by the rush of battle and were trampled to death. The Prophet was shocked at this, to console him one of the companions submitted :

"O Prophet of Allah, after all they were only children of the idolators".

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The Prophet said :

"The Children of idolators are also human like you, and have the inherent capacities to become the best of men. As a matter of fact every child is born a Muslim, it is after his birth that his parents make him a Jew, a Christian or something else. Beware ! do not kill children. Beware ! do not kill children."[19]

Justice by Muslims

Abdullah bin Rawaha was appointed collector of Khayber by the Holy Prophet. The Jews of Khayber entered into an agreement with the state to pay half the annual yeild of land as tax. When the harvest would be ready he would offer the Jews the option to divide it into two equal shares and give him the first choice, or let him divide the harvest into two shares if they wanted the first choice. At this just offer the Jews were touched and exclaimed.

"God is our witness, that it is justice of this kind on which the equilibrium of the earth and the heavens rests".[20]

Once a Muslim and a Jew had a querrel and came to Omar-

the second Khalifa, for adjudication. After hearing the two parties and finding the Jew was in the right he decided in his favour. At this the Jew excalimed :

"By God ! You have judged rightly".[21]

Islamic history is full of examples of a similar kind. The judiciary was absolutely independent and the judges used to give their verdict without any fear or favour. Even the head of the state could be summoned to the court and satisfy the demands of justice as an ordinary citizen. Little wander therefore if the non-Muslim prospered under the Muslim rule and were immune from inroads against their fundamental rights, concience, life and property.

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(Continued)

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"Learn to overlook the faults of others, as does our God in heaven".

The Promised Messiah.

POEM

The Promised Messiah

(English, by Prof. Ch. Muhammad Ali M.A.)

My love for you
O God
Is the cure
Of a thousand ailments.
The fairness of your face
Bears witness to the fact
That real emancipation
Lies in thraldom,
Freedom in captivity
To your charm.

To seek refuge
In the beauty of your face,
Is not the way
Of the witless
And the insane.
It is indeed
Wisdom itself
To find security
Under your protective
Auspices.

No, I will not hide
The treasure of my love
For Your face.
Verily, it is treason
Pure and undefiled
To keep it secret.

O how eager and restless
I am, to sacrifice
My head and heart
At your altar
For surely, the essence
Of friendship lies
In an utter surrender
To the friend !

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The Solution of the Racial Problem

A. R. Khan Bengalee, Washington, U. S. A.

One of the problems that have been perplexing the political and religious leaders of the United States of America is the grave problem of Racial Issue, in other words, the demand of the Negroes to have equal rights and privileges with the Whites in all Public matters, namely, job facilities, admission to schools, colleges, churches, restaurants and apartments. The President, the Attorney General, the clergy and majority of the Senators are zealously advocating the cause of the Negroes and are trying to safeguard their rights by legislation. But there is a section of people who are still deadly against De-segregation or Integration, i.e., living together in the same apartment, reading together in the same school or college, or attending religious services in the same church, with the Negroes. Of late, one Mrs. Murphy, a proprietress of residential apartments, has advanced a strange argument in favour of Segregation or Disintegration. Her argument is, "Birds do not integrate, fish do not integrate, why should men integrate"? The argument appeared several times in newspapers, and when I read it first, I was somewhat impressed by its plausibility as it seemed to have been substantiated by similitudes in Nature. But when I pondered over it closely, it suddenly flashed in my mind that there are a lot of animals which, inspite of having different colours, integrate, i.e., live together as friends, companions and partners. For example, horses, bulls, cows and goats of diverse colours graze together ; dogs of various colours play together ; hares of a great variety of colours frisk and frolick together ; cocks and hens—some white, some black, some blue, some red—associate together ; ducks—white, black and brown—swim together ; pigeons having different colours flock and fly together; pigeons and hares, despite difference in colour, live together in the same holes as co-partners even.

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Not only animals of diverse colours of the same species associate together, but animals of different species, too, associate together, e.g., cattle, consisting of horses, asses, donkeys, oxen, sheep and goats are seen to graze together. Similarly, hens,

pigeons and ducks are seen to live in company. Once my son reared a pair of pigeons. When the hen-pigeon laid two eggs, he, out of mere fun, placed a hen's egg with those of the pigeon. To our great surprise, we found that the pigeons hatched the hen's egg with the same love and care as their own, inspite of its being different in colour and size. Our surprise knew no bounds, when one day we found three chickens with the pigeons ... one of the hen and two of the pigeons. We were further astonished to see that they did not disintegrate even when they grew up. Now, if irrational beings like domestic birds and cattle of diverse species and colours could integrate and associate together, why should not men of different colours, being of the same species, and rational beings, conscious of their being children of the same earthly father, Adam and Heavenly Father God, be able to integrate or live and associate together ?

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Mrs. Murphy's argument only reveals how deep-rooted is the prejudice the whites have in their minds against their Negro compatriots. Now, this deep-rooted prejudice cannot be eradicated by legislation, which can, at best, open the doors of the churches, the academic institutions, the apartments and restaurants, but cannot open the door of the mind. Only religion and firm faith in a Living God Who is the common Father of all human beings, whether, black, white or yellow, that can bring about a through change, and drive out hatred and prejudice from the mind of men. But it should be noted that neither Hinduism in India, nor Christianity in America has succeeded in effecting the desired transformation in their respective spheres. Inspite of the late Mr. Gandhi, and other Hindu leader's condemnation of untouchability; it is still there and inspite of the denunciation of segregation from the pulpit and the platform in America, the Whites have not as yet been able to have a corner in their hearts for their Negro brethren.

It is Islam alone which has succeeded in cementing racial and colour barriers, for, it not only preaches universal brotherhood, but makes its followers practise it by providing institutions for this purpose. In five daily Prayers Muslims of all ranks and positions, of all races and colours, stand shoulder to shoulder behind one *Imam* or Leader of Prayer. Similarly,

on the occasion of the Pilgrimage to Mecca, all Muslims of the world, king or commoner, have to appear in the same dress, bare-headed. In social relations, the Prophet set an example by marrying his cousin sister to a freed slave. The example was followed by Muslim kings and emperors even, who gave their daughters in marriage to slaves. There was an entire dynasty of Muslim emperors in India, who were either slaves or sons of slaves. Some of them married the daughters of their masters who were emperors, and later succeeded to the throne. So if America wants real integration it should turn to Islam.

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"Next to God, I am drunk
With the love of Muhammad :
If this be *Kufr*,
By God I am indeed,
A great *Kafir*
Confirmed and hard"!

The Promised Messiah.

Four Views Regarding Crucifixion of Jesus

Khwaja Zahur-ud-Din Butt

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The Jewish View

The Jews regard Jesus as an impostor. They hold that Jesus actually died on the Cross. To them death on the Cross is a cursed death. This they hold on the authority of the Old Testament. For it is written :

> "He that is hanged is accursed of God".[1]

The Jews reject Jesus on the authority of their Scriptures, for a cursed man cannot be a true prophet of God. It appears from a careful study of the crucifixion as recorded in the Gospels that the Jews of his time had come to know that Jesus had escaped death on the Cross. For we read in the Gospel :

> "Now the next day the chief priests and Pharisees came together unto Pilate, saying, command that the sepulchre be made sure lest his disciples come by night and steal him away and say unto the people, He is risen from the dead ! so that the last error shall be worse than the first."

What was the 'first error' ? one may ask. The first error clearly signifies the error of Jesus being taken down alive from the Cross. Of course a Jew could not possibly believe that Jesus could rise from the dead miraculously. His apprehension was based on the actual and strong suspicion that Jesus did not die on the Cross. The Jews who were very keen on crucifying Jesus became reasonably suspicious. They knew that death could not occur on the Cross in a brief space of time. Their suspicion that it had been designed to save his life was strengthened by the soldiers who spared the bones of Jesus and entrusted him to an influential disciple who had previously made arrangements to take him away alive and place him in a chamber fairly well-ventilated in his own garden. They were, therefore, very emphatic on making amends for the serious mistake that had been made. It was for this reason that they approached Pilate and requested him

to see that the sepulchre was made sure. But it was of no avail. Jesus escaped the dishonourable and cursed death and made haste to flee from the territory where he stood every chance of being re-arrested.

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Falsity of the Jewish View

If Jesus had actually died on the Cross why did the Pharisees and the Jewish chiefs go to Pilate aud request him to make the sepulchre sure? Did they believe that the dead Jesus could rise from the grave? If not, why did they require the sepulchre to be made sure? If Jesus was really dead, could the disciples, by coming at night and stealing his body, say unto the people, 'He is risen from the dead'? Read the words of the Pharisees and the Jewish chiefs addressed to Pilate after the event of the crucifixion requesting him to make the sepulchre sure, and you are sure to come to the conclusion that they believed that Jesus had escaped death on the Cross. Thus the whole foundation of the Jewish accusation of calling Jesus a false prophet falls to the ground.

The Christian View

Under Christian belief Adam sinned. And thus, all human beings became sinners by inheritance. They deserve punishment unless atoned for. Atonement could only be effected by God, Who, out of His infinite mercy, sent His only son as a ransom for our sins. The son took upon himself the curse of humanity. For that purpose he died a cursed death on the Cross. Thus the Jews and the Christians are unanimous in holding that Jesus died a cursed death on the Cross. To the Jew this cursed death on the cross is a positive proof that Jesus was a false prophet. To the Christian the death on the Cross proves conclusively that Jesus is the saviour of mankind through his vicarious atonement.

Falsity of the Christian View

The question is, did Jesus die on the Cross? A careful study of the account given by the Gospels reveals the fact that Jesus did not die on the Cross, but was taken down alive in an unconscious state.

The proceedings of the case against Jesus began at the third hour of the day i.e. at about 9 A.M. His statement was taken at about the sixth hour i.e. at 12 noon. All the Gospel writers unanimously state that he gave up the ghost at 3 P.M. The Jewish Sabbath began at sunset. So he was taken down after remaining only six hours on the Cross. Now death by crucifixion was always tardy. It was for this reason that Pilate 'marvelled if he were already dead'.[2]

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Pilate as a magistrate had his own experience in the matter. His opinion is really the opinion of an expert. The two robbers who were crucified with Jesus and were taken down at the same time with him were still alive. Here is the proof that Jesus was also still alive when taken down from the Cross. When we remark that his legs were not broken, we have to agree with the verdict given by medical men that this was not sufficient to cause death but was merely a swoon. The spear being plunged into his side, we are told that blood and water flowed. This was a sign that circulation of blood had not ceased. We are told that a wealthy disciple of Jesus begged the body from Pilate who consented and that he laid Jesus in a spacious room near the side of a rock. When the tomb was seen on the third day, the stone was found to have been removed from its mouth. What better proof is needed to show that it was not the case of a supernatural rising from the dead. Mary Magdalene was accosted by a man whom she took to be a gardener, but who told her that he was Jesus. Here we have a devout follower of Jesus, who knew him most intimately but who did not recognize him on account of disguise. Disguise was unneccessary if he had risen from the dead. If he had really risen from the dead, he would have appeared to the Romans, and Jewish chiefs and Pharisees, and they would have halied him as the son of God and worshipped him. He could have in that case founded the 'Kingdom of God' on earth there, as he had often wished. Here he could have shown them the most convincing miracle, the best sign that was needed. But what do we actually find? He appeared to two disciples on the road to Emmans and went on with them and they did not know who he was until the characteristic mannerism of Jesus on the par-

taking of food revealed to them the fact that it was Jesus himself. So complete was the disguise. It was in the same body of flesh and bones that the disciples saw him and the wounds were still there on his body. He showed these wounds to the disciples. It is clear from the Gospels that after the crucifixion, Jesus always appeared in disguise. Why? These is only one answer and it is that he was afraid of being recognized. He dared not show himself in public lest his enemies should capture him again. They would certainly kill him. Why did he undertake a journey to Galilee with two of his disciples? If it was the case of a supernatural rising from the dead, why did not Jesus ascend to heaven at Jerusalem. The inevitable conclusion is that he was flying for refuge. Jesus prayed the whole night before his arrest to be saved from the death on the cross.

> "Father, if it be possible, put up this cup from me".[3]

We are told that this prayer of Jesus was accepted. We read,

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> "When he had offered up prayers and supplications with strong crying and tears unto Him Who was able to save him from death, he was heard in that he feared" [4]

It is clear from the above given argument that Jesus did not die on the Cross. Thus there has been no redemption through the 'blood of the lamb'. There was no supernatural rising from the dead. It was only the case of a desired escape from the cursed death on thr Cross. How truly it is written:

> "If Christ be not risen, then is our preaching vain, and your faith is also vain".[5]

And again,

> "And if Christ be not raised your faith is vain; you are yet in your sins".[6]

The Popular Muslim View

The popular Muslim View is that Jesus was not put on the Cross. But instead a likeness of Jesus was cast on another person who was crucified in his place. There is a difference

of opinion among the Muslims as to the identity of the person crucified. Some say that he was a disciple of Jesus. Tabri quoting from Ibn Ishaque gives his name as Sargus. Baidavi thinks that he was a Jew named Tasnus. Al-Thalabi thinks that the name of the Jew who was made to look like Jesus was Fallynus. Another report from Wahb states that the likeness was cast upon Judas. Another authority gives his name as Ashyu, a Rabbi of the Jews. There are two general opinions about the person who was crucified, the one that he was a disciple and the other that he was a Jew. Tabri commenting on these traditions says that likeness was cast upon all of those who were with Jesus. It is clear that no reliance can be placed on such conflicting reports. Abu Hayan in his commentary of the Holy Quran entitled *Behr-i-Muhit* says :

> "The idea that the likeness of Jesus was cast on another man cannot be traced to the Holy Prophet of Islam".[7]

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It must be borne in mind that there is no mention in the Holy Quran of the person who was crucified in place of Jesus. There is not a single saying of the Holy Prophet of Islam confirming this opinion. It seems that the idea has been borrowed from the Christians. When Christians entered into the fold of Islam in numbers, they brought the above mentioned stories with them. Thus George Sale in his commentary of the Holy Quran says :

> "It is supposed by several that this story was an original invention of Muhammad's, but they are certainly mistaken, for several sectaries held the same opinion long before his time. The Basilidians in the very beginning of Christianity denied that Christ himself suffered, but Simon, the Cyrenean was crucified in his place. The Corinthians before him and the Carpoerations next, did believe the same thing, that it was not himself, but one of his followers very like him that was crucified"

The Ahmadiyya - Muslim View

From a perusal of the Holy Quran it appears that Jesus received a revelation from God to the effect that he would be saved from the cursed death on the Cross. It seems Jesus received this revelation at a time when the Jews were plotting against his life. The Jews had their special reasons for doing so. On the basis of the Old Testament they wanted to prove that he was a cursed man. Death on the Cross was to them a cursed death. It was at such a time in the life of Jesus, that he received the Divine assurance that God would save him from the cursed death on the Cross, and would cause him to die a natural death. The Holy Quran says,

و اذ قال الله يا عيسى انى متوفيك...الخ

"And when Allah said ! O Jesus, I will cause thee to die a natural death". [8]

This natural death seems to have taken place sometimes after the event of the crucifixion according to the Holy Quran, the Jews did not succeed in causing the death of Jesus on the Cross.

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The Holy Quran says :

و قولهم انا قتلنا المسيح عيسى ابن مريم رسول الله
و ما قتلوه و ما صلبوه و لكن شبه لهم و ان الذين
اختلفوا فيه لفى شك منه ـ ما لهم به من علم الا اتباع
الظن و ما قتلوهُ يقيناً

"And their saying, 'we did kill the Messiah, Jesus, son of Mary, the Messenger of God' ; whereas they slew him not, nor killed him by crucifixion, but he was made to appear to them like one killed by crucifixion and those who differ therein are certainly in a state of doubt about it ; they have no definite knowledge thereof ; but only follow a conjecture, and they did not convert this conjecture into a certainty".[9]

The words ما صلبوه in the text quoted above mean that the Jews

did not cause the death of Jesus on the Cross. The word صلب according to the best Arabic lexicons is a kind of قتل (murder) and therefore it signifies causing the death of a person by nailing him to the Cross ; The expression شبه لهم in the text means that Jesus was made to look like one killed by crucifixion. It also means that the Jews were mistaken in thinking that Jesus had actually died on the Cross. Thus Jesus according to the Holy Quran escaped death on the Cross. In two places the Holy Quran speaks of Jesus' old age. He is spoken of as having attained to كهل i.e., old age. It seems that after the event of the crucifixion Jesus migrated to some other country. The Holy Prophet of Islam is reported to have said :

> "God revealed to Jesus saying O Jesus, migrate from one place to another so that you may not be identified and persecuted".[10]

We see that the Holy Quran and the Gospels both agree that Jesus was sent only to the Lost sheep of the House of Israel. Therefore it seems reasonable to conclude that to fulfil his mission he must have migrated to some other country inhabited by the Israelites. A study of the Holy Quran shows that after the event of the crucifixion Jesus along with his mother was given shelter in a hilly tract of land. Here is the text from the Holy Quran :

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و جعلنا ابن مريم و امه ايـة و اوينهما الى ربوة
ذات قرار و معين

> "And We made Jesus the son of Mary and his mother a sign, and gave them refuge on an elevated land of green valleys and springs of running water".[11]

Historical investigation has proved beyond doubt that the ten lost tribes of Isreal had setteld in Afghanistan, Kashmir and the nieghbouring territories. It seems Jesus migrated to these countries, preached to the Israealites residing there, and after fulfilling his mission died at Srinagar at a ripe old age.

Conclusion

If we study the four opinions given above about the Cru-

cifixion of Jesus, we are forced to admit that the view held by the Ahmadiyya Muslims is the truth. The other three views are definitely against commnsense and againts the evidence that have now come to light which clearly establishes the fact that Jesus did not die on the Cross but was saved from it and that he died a natural death.

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The Promised One from Qadian

Sulaiman el Hadi, Philadelphia, U.S.A.

The Holy Prophet may his fame
Spread on sea and land and his name
Shine in its pristine purity and the flame
Of his love and affection for mankind claim
The Blacks and the Whites, the rich and the poor
As his own, and the promised door
Of Heaven on Earth shall open wide
And blasphemy and sin shall at last hide
Their ugly visage and the Sun of Truth shall rise
And injustices and untruths and the lies
Heaped upon his fair name shall at last be shed
And the fear of falsehood and its dread
Shall vanish like a dream and the world shall find
At last the greatest benefactor of Mankind.
For has not his own reflection and his own Son
The Promised Messiah and Mahdi already won
For the Great Master and his Message the first round
In the struggle of Islam and Ahmadiyya, and found
That the forces of darkness would flee
At the slightest touch from eternity.
The Cross shall fall and the Crescent rise
And never again shall man be made God or the cries
Of truth stifled. And at long last mankind
Shall rediscover the old glories of spirit and mind
No more shall the Prophets be defiled.
No more shall Mankind be beguiled
For all will accept the Quran as Allah's book
Muhammad's voice will then be heard
From every near and distant shore
For ever and for-ever more.

Ahmadiyya Muslim Missions News

Islamic Camp Session in America

A. R. Khan Bengalee

Washington, U.S.A.

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A number of American Ahmadi Muslim women and girls from Washington, Baltimore, Philadelphia, New York, Pittsburg, Chicago and other parts of the United States of America, had a camp Session for a fortnight, from July 14 to July 29, at camp Lothian, Maryland, in the midst of the thick forest of pine and oak trees. Away from the urban area and the hustle and bustle of city life, the campers had an opportunity of coming in direct contact with nature enjoying its beautiful scenery, pure air, calm and quiet atmosphere, and fragrance and music of its forest.

The camp session was sponsored by the American *Lajna-Imaullah* (women's Association), which is a branch of the All world Ahmadi Women's Association with its Head-quarters at Rabwah, Pakistan. The purpose of the Association is to promote the women's religious, moral and spiritual well-being, on the one hand, and their social, educational and economic welfare, on the other.

The lady in charge the Camp Session was sister Saeeda Lateef, an American Ahmadi lady, well trained and experienced in camp organisation and management. Under her able and benign guidance, and motherly supervision and care, the children of the camp, some of whom were below eight and separated from their parents too, had such a jolly and happy time in the camp that they forgot their homes altogether, and liked to stay longer in the camp. Two of the youngest members, one aged five and the other four, when asked "Are you anxious to return home"? promptly replied, "No, not at all".

The discipline in the Camp Session was so nice that during this long period of hard camp life, nothing untoward happened, and there was not a single instance of misbehaviour.

The campers lodged in five separte caabins, interspered in

the jungle, at a distance of at least, one furlong from one another. The boys and the girls had separate cabins and latrines. All the members, not excepting even the youngest ones, readily and cheerfully discharged the duties assigned to them whether sweeping, cleaning, cooking serving food, dish-washing or even scavenging. I had opportunities to visit the camp thrice and on two occasions, I also passed the night there, and every time I visited, I was deeply impressed by the golden discipline, and the atmosphere of willing and loyal obedience I found there.

The thing that impressed me most was that every member, even the young kids, got up at 4-30 a.m., and offered the morning Prayers in congregation with delight. There was almost cent per cent attendance in all the five daily Prayers, immediately after the '*Azan*' (call to prayer). The '*Azan*' itself, which was chanted aloud five times, in that desolate jungle, was an interesting thing. Besides regular Prayers and lessons in religious matters, there were swimming, hiking, exploring and arts and crafts activities too. In short, the campers benefitted immensely in body, mind and spirit.

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European Missions

July - August 1963

M. A. Bajwa

England : Imam Ch. Rahmat Khan, Deputy Imam Mr. B.A. Rafiq.

A deputation of five Ahmadies headed by the Imam of London Mosque waited on the Deputy High Commissioner for India in United Kingdom, in connection with the permanent possession of the Holy Places in Qadian for the local Jamaat.

Several visitors came to the Mission House. They were shown round the Mission House and the Mosque by the Imam who answered their inquiries about Islam and Ahmadiyyat.

Mr. H. Raymond King C. B. E and a few other

dignitaries were invited to dinner. The guests asked many questions about the teachings of Islam. Latter they were presented the literature about the Ahmadiyya Movement in Islam.

The Imam and the Deputy Imam delivered lectures on Islam and Ahmadiyyat before the Rotarions.

Daily and Friday prayers were regularly held in the Mosque.

Muslim Hearld for July and Agust 1963 was published and despatched to the readers.

Spain : Imam Mr. Karam Ilahi Zafar.

The Imam went to Barcelona and stayed there for about ten days. He met the members of the Jamaat there. In Barcelona a meeting of Ahmadies was called at Sister Salima's office. The meeting was attended by seventeen members of the Jamaat. The Imam spoke on 'What is Ahmadiyyat'.

On returing to Madrid, the Imam attended the regular weekly meetings of the Jamaat. He was invited by many societies and college Unions to speak on the teachings of Islam. As a result of his preaching a Spanish lady embraced Islam.

A Muslim couple from Ghana and a gentleman from Trindad came to stay at the Mission House.

Holland : Imam Q.U. Hafiz, Deputy Imam S.D. Ahmad.

The construction of minaret of Mosque is completed. To celebrate the occasion a reception was arranged. Prominent among those who attended the reception was Dr. Sharif of Indodessian Embassy.

A deputation of the Jamaat waited on the High Commissioner for India in Holland in connection with the restoration of the Holy Places in Qadian to the local Jamaat.

Many visitors, including the Mayor of Freetwon came to the Mosque. They were shown round the

Mosque and the Mission House.

Regular Daily and Friday prayers were held.

The Monthly Al-Islam was edited, published and despatched to the readers.

Two person embraced Islam.

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Germany : Imam Ch. Abdul Latif.

Several societies contacted the Imam and invited him to speak on the teachings of Islam.

Many visitors came to the Mission House. They were received by the Imam who answered their questions about Islam and Ahmadiyyat.

At Frankfurt, a large gathering attended the Prophet's Day meeting. Various aspects of Holy Prophet's life were discussed.

The Monthly Der Islam was published and was sent to those intrested in the teachings of Islam and Ahmadiyyat.

Scandanavia : Imam S. M. Ahmad M.A.

Regular weekly meetings and classes to teach Arabic language were held in the Mission House. The Imam attended these meetings and spoke on Islam and on the life of Jesus Christ.

Many visitors came to the Mission House. They were presented the litrature about the Movement.

A Danish Ahmady Mr. A.S. Madsen was invited to Egypt by tho U.A.R. govt. He visited the members of the Jamaat there.

Regular Prayers were held in the Mission House.

M. S. M. Erikson and Mr. N. A. Bolstad edited and published the Monthly Aktive Islam.

Switzerland : Imam M. A. Bajwa.

Visitors including Muslims from North Africa, Middle East and South East Asia came to the Mosque. They were shown round the Mission House and

were supplied literature about Islam.

Regular weekly meetings were held in the Mission House. The Imam spoke on the 'Beauties of Islam, and on the 'Future of Ahmadiyyat'.

A public meeting was held in the Mission House. It was attended by a large number of audience. The visiting Missionary Mr. Ghulam Yasin spoke on 'Islam in the United States'.

A lady from Lansanne accepted Islam.

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Two Brothers Pass Away

We are extremely sad to note that two of our Muslim brothers Hakim Zahuruddin of Pakistan and Mr. Rashid Frotman of Trinidad have passed away in London. These two were very active members of our Community and devoted their times and energies in the service of Ahmadiyyat and Islam.

We offer our heart felt sympathies and condolences to the bereved families. May God Bless their souls!

(Ed.)

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The Review of Religions, Rabwah, West Pakistan.

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